[Passarinho, Moreira, and União]

/79 cont./

159 He went on to say, with obvious satisfaction, that he was
875 the first Indian to study in that Instituto Norte-Americano da Missão Presbiteriana--and that he was followed by another Terêna, Hermes Baltazar, today his closest collaborator at the aldea school.

621 As the school grew, it developed into an aldea,
872 since it not only served Indians but also the surrounding neo-Brazilian population. With the construction of the second school building in 1951, the community had the facilities to maintain a complete course of primary studies.

[795] The supply of pupils for the "Escola Evangélica União"
[162] includes neo-Brazilian children, the offspring of small-farmer "Believers" /crentes/ (as Evangelists are called), the Terêna of Moreira aldea, which is made up almost exclusively of "Believers"--in which respect it differs from and up to a certain point contrasts with Passarinho--, as well as the children of União aldea itself, which at the time of our visit numbered some 10 families and a corresponding number of houses.

361 If we compare the three population nuclei of
312 Passarinho, Moreira, and União, we see that the situation
628 of the last mentioned is far more favorable: aside from covering an area somewhat smaller than that of Passarinho (118 hectares) and larger than Moreira's (53 hectares), it possesses a sizable water reservoir /tanque dágua/ that is the envy of some neighboring farmers, who do not hesitate to turn their cattle loose on União lands, which
[233] naturally displeases the Indians. The latter own cattle
[241] and plant extensive plots of manioc, maize, beans /feijao miúdo/, cane, and other species, more or less the typical products of Terêna agriculture and of the regional "domestic farming." Neither Moreira nor Passarinho have

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[Lalima]

/81 cont./

621 population, 51 persons; adult female, 53; under fourteen
162 years, male population, 68; under /fourteen/, female,
[166] 62. We have there a young population, with great possibilities for growth, in spite of the continual departure of families to other aldeas closer to Miranda, such as Passarinho and Cachoeirinha. (145)

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145. The inhabitants of Lalima, "Catholic" by definition, avoid communities characterized as Protestant, such as União and Moreira, not to mention Bananal.

36/ The 3,600 hectares that make up the reservation are
[34] found concentrated in an area that is one of the most fertile in the region, bound on the north and east by Guanandi stream, on the south by Barreiro stream, and on the west by
36/ the right bank of the Miranda River. Like Cachoeirinha--
62/ and in the same manner as most Terena aldeas--, Lalima includes more than one population nucleus: a) Lalima proper consists of a cluster of 20 houses, nearly all of them
[34] laid out in one line and thus forming only one street; this cluster includes the building of the native post and the school, as well as the Catholic church, thus rating as the chief nucleus of the community; b) another cluster is called Campina /82/ and is characterized by being inserted in the area where the aldea farm plots lie, like the Argola and Capão nuclei of Cachoeirinha aldea; we counted
[233] 11 ranchos; c) finally there is Divisa, the name given to a

[Lalima]

/82 cont./

361 group of seven dwellings situated near Barreiro stream, on the
621 boundaries of the reservation, in an area of campos utilized for
233 cattle-raising by the Serviço de Proteção aos Índios and by the Indians themselves.

361 As for the production areas of the community, it can be
311 said that three-fifths of the reservation consist of winter pastures and "second-growth" campos for cattle-raising. The remainder
233 is used for buildings and farm plots. As can be seen, Lalima is
241 characterized by being an aldea tied to pastoral activity, in
464 spite of /the fact that most of the Indians work on/ their farm plots and at the extraction of angico bark on the fazendas of
[422] the município. Very few families own cattle, and only a small number of men are called upon to work with the post stock-raising.

491 Lalima's chief means of communication with the outside are two roads; one, 48 kilometers long, that goes to Miranda, and another, about four kilometers long, that connects the
[366] aldea to Pôrto Lalima, on the Miranda River. Each of these
[439] roads has, at points favorable to trade with the Indians, a "bolicho" that supplies--at prices much higher than in Miranda--
489 varied merchandise to its population. The nonexistence of frequent and inexpensive boats to Miranda makes the most common means of access to the city the long road, which is
[161] usually traveled on foot. This seems to be the factor most conducive to the constant immigration of Terêna Indians to the
162 aldeas close to the city, as referred to earlier. Among the tribal contingents that increased the population of Lalima, the most important are the Kinikináu and the Terêna; and everything indicates that while the former remained in Lalima, the latter was the one that became the group to show the greater mobility.

[Buriti]

/93 cont./

175 Nimuendajú. (152) It seems that only since 1920-22 did Terêna
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152. In 1913, on the order of Inspetor Luiz Bueno Horta Barbosa, Nimuendajú drew up a map locating the indigenous tribes of southern Mato Grosso, the original of which is in the map collection of the Museu do Índio (Seção de Estudos, S. P. I.).

families who had come down from the top of the range begin
[173] to concentrate in that area. The oldest members of the com-
[115] munity, when interviewed, were unanimous in their identifi-
cation of that time as the date of the founding of Buriti. On
175 the other hand, the first data supplied by reports of the Serviço
621 do Proteção aos Índios, on Buriti aldea, already point out in
[162] 1923 a population of 420 persons, with livestock numbering
[233] 400 horses and 180 cattle. (153) But only at the end of 1927
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153. Cf. Relatório Anual da Diretoria do S. P. I., p. 148, year 1923.

was the possession of 2,000 hectares of land for the usufruct of
[622] the /94/ Indians located there decreed. At this time there arrived in the community the present captain of Buriti, Joaquim Loureiro de Figueredo, (his name was borrowed from that of a former employer, a fazendeiro of the top of the mountain range), who is now almost blind and 80 years old; this captain told us that he was born in Brejão (in Laranjal aldea) and
16 worked almost ten years on Maracaju fazendas. In 1937,
621 Buriti had attained a population of 448 individuals, distributed
464 in 91 ranchos; and it would have been a much larger population,

[Buriti]

/95 cont./

872 invited to teach; but this was unsuccessful: the "teacher" had
875 the pupils sing religious hymns, incurring sharp criticism from
the post superintendent, who could not permit the S. P. I.
school to have a religious content, whether Catholic or
177 Protestant. Aside from these foci of culture change, that is, the
schools, the post itself, the mission, and the Catholic padres
who occasionally visit Buriti, we have the neighboring fazendas
464 and the "bolichos." As for the fazendas, it should be noted
648 that when we passed through Água Azul we did not find a single
adult male in the community; they were all working on the
fazendas and were to return to the aldea only at the end of the
366 day. And concerning the "bolichos," we found four of them
491 at the head of four of the roads that connect the reservation
797 with the outside; on the fifth road, the Evangelical mission
already referred to was situated. Thus, of the five means of
access to the native community, four are controlled by "bolichos"
and one by missionaries.

648 But the relations of the aldea are not limited to the
"bolichos" and to the mission referred to. Four leagues from
Buriti there is the town of Sidrolândia, with a few business
houses, a pharmacy, the prefecture, and a modest boarding
house. Between Sidrolândia and Buriti, one league from the
latter, there is a small settlement of neo-Brazilians called
Barro Prêto /"black clay"/, probably because of the great
dampness of its soil, which is quite dark and good for farming.
[439] The Indians of the community maintain regular contacts with
Barro Prêto and with Sidrolândia, only not trading with them
because of the insufficient production of goods on the reserva-
[252] tion. It should be borne in mind that the chief product in
Buriti is manioc flour, which nevertheless is not put out in
quantities larger than necessary for internal consumption.
464 Buriti is one of the communities most dependent on the regional
648 labor market; the large numbers of cattle in the aldea do not
[233] belong to the Indians but to the Serviço de Proteção aos Índios,
which naturally does not require more than five peons to care

G 464 648 233 /95 cont./ [Buriti] for the cows, thus employing very few people. (The Indians have the usufruct of the milk of this cattle, and more rarely the meat--since beeves are slaughtered only infrequently.)

/96/ Francisco Horta

Gi 361 621 162 [101] [622] The 3,600-hectare reservation, supervised by the Francisco Horta Native Post, is occupied chiefly by Guarani Indians of the Kaiwá subgroup, who are distributed among three of the four population nuclei in the aldea: a) the central nucleus or Aldeia Farinha Sêca, where the dwelling of the Kaiwá "Captain" João Fernandes is, located close to the native post and where most of the Kaiwá population lives; Gi [133] [622] b) Aldeia Bororó, as they call a concentration of 177 Kaiwá Indians on the banks of São Domingos stream and which has its own chief, "Captain" Ireno Isnardi; c) also Aldeia Proterito, subjacent to the former one, made up of only four ranchos, with 10 Kaiwá inhabitants, on the banks of the stream of the G [361] [621] [162] same name; finally d) the fourth nucleus, called Jaguapiru, is made up exclusively of Terêna families that comprise about 180 persons living in ranchos along Saltino or Jaguapiru stream.

Gi 175 621 423 182 By decree of 1917, signed by the president of the state of Mato Grosso, the government donated those lands to the Kaiwá local group which at that time consisted of about 550 individuals. It seems that only after 1917 did Terêna families G 175 166 621 648 begin to reach the reservation, coming from the top of the Maracaju range. Everything indicates that the first families were drawn there by the Coronel de Engenharia, Nicolau Bueno Horta Barbosa, then inspetor of that region, with the aim of stimulating Kaiwá agriculture through the known efficiency of Terêna labor. The families that kept coming to Francisco Horta were drawn by their relatives, who were settled comfortably alongside the Kaiwá.

G /103 cont./
184 damaging it. (161) Aside from these activities, there are those
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161. We exclude the extraction of maté, since Terêna Indians do not work at it. Witness Francisco Horta, in Dourados, a maté area, where the Terêna community stands aloof from that industry, whereas the Kaiwá find it their chief productive activity.

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related to the cities, which are undertaken by a considerable number of Indians from aldeas such as Passarinho, Moreira, Limão Verde, and, to a lesser extent, Cachoeirinha, Ipegue, and Bananal, /all of which/ are close to Miranda and Aquidauana.

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433 This situation--of the homogeneity of the Terêna economy, seen in general terms--does not preclude, however, the existence of some native families that are practically "self-sufficient," i.e., families that, operating as efficient production units, forego the possibilities of work coming from the outside. The average number of such families, per aldea, is not more than two. In such cases, the nature of the post production is important, not so much because it is responsible for the type of production developed by these families, but simply because the two economies coincide since they both undergo
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184 the same ecological conditioning. Thus, in Lalima and Brejão,
233 reservations with excellent pasture ground, we have Terêna
511 families with herds sufficiently large to permit a relative economic /104/ independence. (162) In Bananal and

162. Buriti, in spite of its pastoral character, does not

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include any native families that own reasonable numbers of beeves sufficient to give them relative economic independence, like those of Lalima and Brejão.

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Cachoeirinha it was still possible to find, up to a short time ago, one or two families that subsisted exclusively on their herds of cattle; however, the shortage of water and the increasing impoverishment of the pastures made it impossible for those families to remain in the aldea and to go on tending
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their herds. One family from Bananal and one from
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Cachoeirinha finally left the aldea, the former selling its herd
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and going to live in Campo Grande, as the owner of a trading establishment, and the latter renting fields from neighboring
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fazendeiros and fattening its cows on them. These two aldeas, like the others not possessers of good pasture grounds, and, especially, of an abundance of water, are characterized by their agricultural activities and make it possible for a few families to obtain all their means of subsistence from fields of rice, maize, cane, manioc, and beans, to list only the chief species cultivated.

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The most significant differences between Terêna communities must be sought, nevertheless, on the associative plane, since that is what reflects the most violent--and relatively recent--impact on these Indians of the regional society.

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We refer in particular to the activities of the Protestant religious missions. These, as a new institution--since they came to operate in a region traditionally covered by Catholic missionaries--entered in the Terêna villages into a highly competitive situation, insofar as their objective was to convert those Indians who called themselves Catholics, more by force of habit than properly speaking by /line missing here/, more intensive and efficient than the Catholic, the Protestant

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369 seems to be due rather to the fact that Cachoeirinha had be-
167 come "small" for the development of his farm plots, than to
578 the tension that existed between him and the community. (199)
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199. As we already mentioned in note 139, Lúcio, thanks to his past, had acquired a great sense of competition and highly organized working habits. Hence he felt that Cachoeirinha had nothing more to offer him, not only because he had no technical assistance, but also because he had heard that São Paulo offered the best possible opportunities to those with a capacity for work.

[233] The story of the Indian, Simão, is different: the owner of a rather large herd of cattle, some 250 head, he decided to try life in the city of Campo Grande, because Ipegue and Bananal could no longer hold such a large number of beeves belonging to a single owner; with the glaring lack of resources on the reservation, his compatriots became hostile toward him, slashing his cattle (usually on the ear) and complaining to the native post about the damage that "all those cows did to the farm plots, and no amount of fencing was enough...." Contrary to the two who left Cachoeirinha, /131/ but who went on doing the same work, Simão decided to try out the city, but was unsuccessful. (200) Nevertheless, the majority of the

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200. He bought a modest store (bolicho) and almost lost all his money there. The last time we saw him

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M 621 175 [361] Miranda was founded in the year 1797 by Caetano Pinto de Miranda. The topographical position taken by the Barão de Melgaco is as follows: 20° 14' south latitude, 58° 24' 16" longitude west of Paris.

M [727] [233] Miranda was raised to /the rank/ of villa on May 30, 1857. Completely destroyed in the year 1865 by the Paraguayans, the fields and houses were burned and the inhabitants who could not escape were slain; the cattle, principal wealth of this municipio, was transported, almost completely, to Paraguay, in a number in excess of 300,000 head. Those who returned in the year 1871 found Miranda thus devastated.

G M 233 162 M 361 368 The fields are excellent and are well situated for the pastoral industry. The municipio has about 15,000 inhabitants; the villa of Miranda has 78 houses with tile roofs and a good number of ranchos, /88/ in addition a church, a cemetery, two public schools for the two sexes, and a private school, "Christovão Columbo," which is divided into two sections, for the two sexes, directed by Sr. Francisco Augusto Ribeiro, and which has received the prize as second-ranking school of the primary grades in the Brazilian Republic.

G M 133 M 505 The Miranda River is very small and flows into the Paraguay River; it is navigable by craft of shallow draft; from its mouth to the villa of Miranda it is approximately 180 kilometers. The only boat which navigates this river up to Miranda is a small steamer called the Erba, which belongs to Sr. Giasone Rebna, who is the only one who sustains the municipio of Miranda with his trading. The climate is moderate, the temperature indicates on the hottest days 34° C. in the shade, and it goes down as much as five degrees; in the winter it ranges from 22° to 28° C. Miranda has extremely fertile lands for agriculture.

G M 132 G M 134 G M 135 There are minerals in great quantities, such as gold, iron, hard coal /carbón de piedra/, rock crystal, marble, malacacheta /malachite?/, which have not as yet been worked.